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A
CHRISTIANS
PREPARATION
TO THE WORTHY
Receiuing of the Blessed
Sacrament of the
Lords Supper.

*Nunquam satis dicitur,
quod nunquam satis discitur.*



LONDON,
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TO THE RIGHT
High and Illustrious La-
dy, the Lady FRAVNCIS,
Dutcheffe of Leonox,
Countesse of Rich-
mond, &c.

Most excellent Lady.



*He speciall
grace your
Grace did
mee, when
not long since, you
were pleased to Dis-
course of the Blessed
Sacrament, hath em-
boldened mee (having
euer sithence studied*

Az

how

The Epistle Dedicatory.

how to shew my selfe
thankfull) to invite
your Ladiship to the
reading of this my Dis-
course (A Christians
preparation to the wor-
thy Receiuing of the
Lords Supper) which
I most humbly present,
in hope of good accep-
tance, at least of par-
don, as comming from

Your Graces most deu-
oted daily Beadsman.

Theoph. Landauenfis.



To the Reader.

Christian Reader :
 when this small *Trac-*
tate was first written
 by the *Reuerend Au-*
thour, it was intended
 onely for the *primate use* of a *Noble*
Friend of his ; and not for *publique*
Cognizance. But the *Copie* thereof
 being communicated to certaine
High and Honourable Personages,
 They were very earnest with *Him*,
 to haue it committed to the *Presse*
His Modestie holding it vnworthy
 any *Estimation* at all , was very
 loath to venture it to the com-
 mon *Destiny* of *Bookes*, *Censure*.
 Which when I (being *one* whom
 he vouchsafeth to descend so low

150.
O. J.
11 K. 11
W. 8.
To the Reader.

as to call *Friend*) did vnderstand, I made bold to entreat the perusing of it: and afterwards, hauing by incessant importunitie, expugned *His* too much bashfulnesse, I extorted from him, at the last, a *Permission* to publish it. For howbeit I knew that diuers *Learned* and *Godly Diuines* had written vpon the *same Subiect*, & that eating too much *Manna*, hath made the world sicke of a *Surfeit*; yet I was perswaded, that some of the *Manner* sort of people might reape some ghostly comfort and Instruction by *This*, as well as *Others* of highest *Ranke* had done before. And further, considering with my selfe his *Maiesties* late gracious, wise, and godly *Directions* to the *Clergie*, touching *Catechising*; I thought that this *small Treatise* agreeing and consenting with those *Directions*, and treating of one *Branch* of the *Catechisme*, might prooue not altogether vn-vsefull to any. Much I will not say in Commendation of it: but thus much I may, and thou also

To the Reader.

also wilt (if neither *Ignorance* doe blind, nor *Preiudice* hood-winke the eye of thy Iudgement) boldly and truly affirme; That it fauoreth not either of the *Superstition* of the *Ones*, or *Bastard* and phantasticke *No-ueltie* of the *Other* *Abberation* in Religion: but speaketh the same *Old* and *Orthodox Doctrin* (though not in the same Syllables) that is comprised in the *Articles*, the *Homilies*, and *Catechisme* of the *Church of England*. And those are our *Rule* to direct all our *Instructions* by, in this kinde. Thus wishing thee as much ghostly *Benefit* by it, as the *Author* did to that *Religious* and *Noble Personage*, whose *Pious* desire did first set him on work to *Com- pose* it, I rest

*Thine, and the Authors
Friend in Christ Iesus.*

A'vāvυμoς.

O. 3
11 Kr
W. 6

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Besides little faults, which were a fault
to amend: I pray you mend these: Pag. 8.
line 12. r. Soueraigne; Priest. Pag. 33. l. 16.
For Gods, r. Good. p. 45. l. 19. at *Superiour*
make a full stop. p. 46. before the first line,
at the figure 2. read thus, *Sinnes of the Con-*
cupiscible, or lusting part, are. p. 47. Marg. read
Acts 1. 10.



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A
CHRISTIANS
PREPARATION,
to the worthy receiuing
of the Lords Supper.



Vr Blessed Sau-
our making men-
tion of *his Body*
and bloud, calleth
it the Bread of Life,

John 6. 48:

And in the 51. verse of the
same Chapter, hee further
saith, *The Bread, that I will*
giue, is my flesh; which I will giue
for the life of the world. Yet
this Bread and this Flesh is

B

not

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11. 11. 29.

James 3. 11.

In Hymno.

not *Life* to *all*. For to some
it is *Death* and *Destruction*.
For, *He that eateth and drinketh*
unworthily, eateth and drinketh
his owne damnation.

'Tis very strange, that so
Contrary effects, (as *Life* and
Death) should spring out of
one and the *selfe same Cause*.
Doth a Fountaine send out at
one place bitter water and sweet,
saith *St. James*? That may not
be granted. And yet the same
Sacrament of *Christ* his blef-
sed *Body* and *Blood*, *Mors est*
malis, vita Bonis, as *Aquinas*
speaketh; It is *Death* to the *wic-*
ked & unworthy, and *Life* to the
godly and worthy Receiuer. But,
Certainly, these two *Con-*
trary effects doe not *Naturally*
proceed from the *Sacrament*
it *selfe*: but the *One*, (*viz.*
Death) is caused by *It*, no o-
ther-

therwise then *accidentally*, and *improperly*. For the Sacrament it selfe was ordayned by Christ, to be an *Instrument of spirituall Life*; and no cause of *Death* or *Damnation* at all. But wee haue a *common* saying in the Schooles, That *Omnis causa agit secundum dispositionem Subiecti*; Every cause doth worke according as the *Subiect*, (which it is to worke vpon) is fitted and disposed. Therefore *Experience* sheweth, that *one* and the *same* Heate of the *same* Sunne, doth *Harden* the Clay, and *melt*, or *mollifie* the Waxe. The *same* meat, doth nourish and strengthen an *heathfull* and *sound* body; which, if it be eaten by persons of *sicke* and *corrupted* stomachs, doth but increase their Disease, and degenerate

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A Preparation.

Sabellicus lib.
8.

into the malignant humour of the *sicknesse* it selfe. So, how-
focuer the Sacrament of the
Lords body doth *augment*
grace in the *prepared heart* of a
pœnitent Receiver : yet the *im-*
penitent and *obstinate* sinner, by
partaking of that holy myste-
rie, becomes more sicke in
Soule, and more crazed in
Conscience, then before. *That*
happeneth to him *in Soule*,
which is reported to haue be-
falne Henry the Emperour in
his body ; *Cui in hostiâ consecra-*
tâ venenum attulit interitum,
Who was poysoned by recei-
uing the consecrated Hoast.
The Arke of the Couenant
received into the house of O-
bed-Edom (for the space of
three Moneths) brought great
benefits, and much happinesse
with it. For the Lord blessed
Obed

to the Sacrament.

Obed-Edom, and all his household. Yet for all that, the *Philistims* had the same Arke amongst them, for a much longer time; and they were so far from reaping any benefite or benediction by it, that the Lord powred his curses and plagues vpon them, for deteining it. The reason of which different effects, was the *Difference* and *Dissemblitude* of the Lodging or Roome into which the Arke was receiued. *Obed-Edom* entertained it with all humble reuerence, and pious deuotion of a sanctified heart: The *Philistims* receiued it so *indenuotly* and *unreuerently*, that they forbare not to place it by their *Idol Dagon*. So this heauenly Sacrament becometh *Death to the bad, and Life to the good*: by reason of the

2 Sam. 6. 10.

1 Sam. 5. 2.

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W. 8

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A Preparation

diuers Disposition, and different preparation of those persons which are partakers of it. Some (like *Obed-Edom*) prepare their Soules before hand, to receiue it with *Faith*, *Penitence*, *Humilitie*, and *Reuerence*: Others (like the *Philistims*) make no such reckoning of it, but receiue it *hand ouer head*, into an impenitent, an vn sanctified, & an vnprepared heart; an heart *wedded* to wickednesse, and doe place it among their *deare* and *darling* sinnes; which they *doat* vpon, & *adore* no lesse, then if they were their *Idols*. That therefore we may knowe *How* to receiue this food of our soules in such manner, as it may bring *Life*, and *Grace*, and *Saluation* to vs, the *Apostle* setteth vs downe the way, in his first *Epistle* to the

Co.

to the Sacrament.

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Corinths, the 11. Chapter, at the 28. verse. Let a man therefore examine himselfe, &c.

Which words of the blessed Apostle containe a *Double charge*: First, that *wee trie* before wee eate; and secondly, that *wee eate* after triall.

Before wee doe Communicate, the Apostle requires *Triall* of our selues: and then, *after Triall and Examination*, hee commaunds vs to communicate. And so hee encounters with *two sorts* of men; wherof the *One* eats of this Bread, and *Tries not*: and those offend against the *first part*. The *Other* trie themselves; but *doe not eat* of *this Bread*: and these faile against the *second*. The first enioyneth a *Preparation*, the second a *Participation*.

In the first, wee may consider
B 4 der

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Co.

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In the first, wee may consider

1608 *A Preparation*

der two things :

1. Per-	}	Examining, 1. <i>Euery</i>
sons		<i>man.</i>
	}	Examined: <i>himselfe.</i>
2. Parts.		Maner
	}	of exami-
		Matter

Boet. Lectur.

1. The person that is to *Examine*, is *εὐθετος*, which *Erasmus* and *Beza* render *Quisque*, euery Man. This dutie then is layd vpon euery one, bee hee subiect, or soueraigne Priest, or of the people. Which obseruation ouer-turneth the *Implicite Faith* of the Romish Church. For euery *Lay-man* and *woman* ought to turne *Confessor*, and *Examiner*, and to be endued with sufficient knowledge for this heauenly Business. He must looke not onely through the *Spectacles* of the Priest, but also see with his

to the Sacrament.

his *owne Eyes*, and bee able to
Trie himfelfe.

2. The person that *Euery*
man is bound to *try* and exa-
mine, is *Himfelfe*: that is, his
owne person, not the persons
of other men: for a man to
set vp his Consistory in the
Consciences of others, is *Pha-
risaical pride* and presumption.
We must not bee busie *Bishops*
in other mens Diocesses, but
meddle with our owne businesse.
We must not *break* our neigh-
bours *head* with the *Pharisee*;
(*God I thank thee, I am not like*
*other men, &c. nor like this Pub-
lican*) but smite our *own brests*,
with the *Publican*; and say, *O*
God be mercifull to mee a sinner.
Saint *Augustine* complained of
men in his time, that they
were *Curiosi ad cognoscendum*
vitā alienam, desidiosi ad corri-
gendam

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1 Pet. 4. 15.
1 Theſ. 4. 11.

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gendam suam: and Reuerend Hooker sayeth of men in our Time, That their *Vertue is nothing else, but gladly to heare the reproofe of others vices*. And herein they are not vnfitly resembled to *Taylors and Barbers*; whereof the one doth *Mcasure*, and the other doth *Trim* all others, except *themselves*. But our Sauour Christ would not haue vs to trouble our selues about the *Mote in our Brothers Eye*, but rather to *pull out the beame that is in our owne eye*. And Saint Paul, in this place, chargeth vs not to *prie into the liues of others*, but to *trie and examine our owne selues*.

Leauing therefore the persons *Examining* and *Examined*; we come to the *Parts of Examination*; and they are

Two:

Math. 7.

to the Sacrament.

Two: *One*, concerning the *Manner*; and the *other* concerning the *Matter* of our Examination.

The *Manner of our Examination* consisteth in *these two*: Namely, that it be made, first *Uprightly*; secondly, *Necessarily*.

First, it is required, that in examining *our consciences*, wee deale *uprightly*, faithfully, and sincerely with God. For so much is implied in the word (*δοκιμαζέτω*) *Examine*: which commands a diligent and narrow search, and an *earnest and exact* enquiry; such as *Lapidaries* and *Gold-smiths* vse, to finde out *True Mettall* from *Counterfeit*. The *fraudulencie* of mans heart is vnsearchable by any on earth, saue by the *Spirit and Conscience* of a mans
owne

Cor. 2. 11.

Rom 2. 15.

1 Iohn 3. 21. 22.

owne selfe. Wee our selues therefore are to call our selues to examination before our owne Consciencences, which wil either *accuse vs*, or *excuse vs*, in the things that wee haue done. If our Heart, or Conscience doe *condemne vs*, God is greater then our heart, and knoweth all things ; but if our heart *condemne vs not*, then haue we boldnesse towards God. We are therefore to examine our selues with a sincere Conscience, not seeking to *dissemb'l*: or excuse any maner of sinne, bee it neuer so deare vnto vs ; Least, in so doing, we doe rather *prouoke* the Lord to anger, then *appease* his wrath. One saith, that *Conscientia est scientia cum scientiâ ; Scientia nostra cum Scientiâ Dei congruens* : a Knowledge in vs agreeing

ing with *another Knowledge* which is in *God*. In which regard, *some* haue compared the *Conscience* to a *Tally*. Bakers and Brewers (& such *Tradesmen* as vse to deliuer their commodities to their Customers *upon Tale*) are wont to cleaue a *sticke* in Two, and to giue to their Customers the *one side* of it, keeping the *other* to themselves; and euer, as they deliuer out their wares, they make a *certain number of Markes* and *Nicks* vpon both parts of their *Tallies*, to keepe euen reckonings: So that if either goe about to deceiue other, they neede but to drawe out *Their side of the Tally*, and *That* will soone discouer the Truth. Euery action which we doe, be it *good or badd*, is markt and *nickt* vpon the *Tally* of

of our *Conscience*, and *Gods Science*: if wee haue laboured to *deface* or *scrape* out any thing that hath beene marked on *our side* of the Tally; God needes but to drawe out *that* which is *markt on his side*, and *That* will soone conuince vs of falsehood. *For God is greater then our heart*: And therefore it standes vs in hand to deale *Truely*, and *vprightly* with him.

Secondly, examination must be made, not onely *Vprightly*, but also *Necessarily*: and *This* wee may gather out of the word (*Therefore.*) *Whosoever shall eat this Bread, and drinke this Cup of the Lord vnworthily, shall be guilty of the Body and Blood of the Lord. Therefore let a man examine, &c.*

Triall of our selues then is

necessary, both in respect of the *dutie enioyned*, and of the *Danger* if wee neglect that *dutie*.

In respect of *our dutie*: For Christ in his first Institution, vsed a *commaunding* Tearme: *Doe This*. Doe this in remembrance of *Mee*. So that it is *not* in our choyce to *Doe it*, or *not to* doe it. If any be not *fit*, he must endeavour to *make* him selfe *fit*: and the *way* to make him *fit*, is *Examination*. Let a *man therefore examine himselfe*, &c.

Luke 22.19.

Secondly, Triall is *necessary* in regard of the *Danger*, if we receiue the Lords Body *unworthily*.

1. The danger is in respect of the sinne: verse 27. *Hee is guiltie of the Body and Blood of the Lord*.

2. The punishment for sinne.
Which punishment is two-
fold: Generall: verse 29. Hee
eateth and drinketh his owne
damnation.

Particular, verse 30. For this
cause many are weake, and sicke,
and die.

Id. Ibid.

From the Manner of our ex-
amination, we proceed to the
Matters, concerning which e-
uery Communicant must bee
Tryed, and they are summari-
ly Two, viz. Repentance, and
Faith. These two are like Hip-
pocrates his Twinnes: they go
together hand in hand: For
there is no True repentance
without a lively faith; nor a
lively faith without true Re-
pentance.

Wee attaine to Repentance,
by the sight and knowledge of
our Sinnes. Our sinnes are dis-
coue-

couered, and *made known* vnto vs by the *Law* of God. E-
uery sinne is as a *spot* or *staine*
vpon the Soule; and the *Law*
of God is a *Looking-glasse* of
the Soule, which sheweth eue-
ry spot and wrinkle. It is be-
hoouefull then for euery one
to set *this Glasse* before him,
and according to it, to examin
the *beantie* or *deformitie* of his
Soule. The summe of this
Law of God is comprised in the
Decalogue, or *Ten Commande-*
ments. Which Commaunde-
ments are diuided into *Two*
Tables. The *First*, containing
the duties which we *owe vnto*
God: The *Second*, the duties
which we *owe vnto our neigh-*
bour. The *First*, commandeth
all manner of *Holineffe*, that
we owe to God: the second
commaundeth *Righteousnes* to

C

our

Iam, I. 23.

Sacra Scriptura,
quasi speculum
quoddam, men-
tis oculis obici-
tur: ibi pulchra
nostra in Christo
prospicimus, ibi
scdā nostra in
nobis cernimus.
Bernard in mo-
ralib.

our Neighbour.

The Commandements contained in the *first Table* are four. The first wherof is this.

I. COMMANDEMENT.

Thou shalt haue none other Gods but mee.

The *Duties* commaunded in these wordes, are principally seuen.

1. The acknowledging of the true God, as hee hath *reuealed himselfe* in his Word.

2. To *fear* him more thē all.

3. To *loue* him aboue all creatures in heauen and earth.

4. To put all our *Confidence* and trust in him.

5. To *humble* our selues before him.

6. To be *patient*, and content with what he is pleased to send, or lay vpon vs.

7. To *Hope* in him onely.

Sinnes

to the Sacrament.

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*Sinnes forbidden in this com-
maundement are :*

1. *Ignorance of the true God,
false opinions touching the Es-
sence, and will of God, Super-
stition, Idolatrie, Trusting in
Creatures.*

Col. 3. 5.
Ephes. 5. 5.
Philip. 3. 8.

2. *Carnall securitie, and con-
tempt of God.*

3. *Hating of God, or a coun-
terfeit loue of him : all inordi-
nate loue of ones selfe, or of
other creatures.*

4. *Hypocriticall trust in God;
staggering, and diffidence in the
goodnes and power of God:
Confidence in the helpe of man.*

5. *Pride, Arrogance, Coun-
terfeit humilitie.*

6. *Impatience, or murmuring
against God.*

7. *Desperation, and Presump-
tion.*

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2. COM-

2. COMMANDEMENT.

*Thou shalt not make to thy selfe
any grauen Image, to bowe
downe to it, to worship it.*

The Dutie commanded, is,
To giue vnto God *all out-
ward religious worship* of the
Body, as in the first Comman-
dement, wee are inioyned to
Honour him in our heart aboue
all.

The maine finnes forbidden
are.

1. To *adore with the Body*, (in
a religious manner) any *Image*
made with mans hands, whe-
ther it bee of *Saint* or *Angel*,
or any creature.

2. To *denise any bodily wor-
ship* of God, which hee hath
not revealed, and commaun-
ded, either plainly, or by de-
duction and implicitly.

3. Com-

Rom 1.23.

Exod. 32.

1. Sam. 5.7.

Coloss. 2.18

3. C

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3. **COMMANDEMENT.**

Thou shalt not take the Name of the Lord thy God in vaine.

The Duties commaunded are:

1. Due honour & reuerence to the Name of God.

2. *Inuocation* and Prayer.

3. *Thanksgiuing.*

4. *Confession*, and publication of Gods praises.

5. The glorifying of his name

6. *Swearing lawfully* by the name of God.

The Sinnes forbidden are:

1 *Want of Reuerence* to the Name of God; *neglect of Prayer, Inuocation, Thanksgiuing, Confession, Praise, and Glorifying of God.*

2 All *Railing, Banning, Cursing, Blasphemies, Maledictions, Imprecations*, wherein the name of God is vsed & prophaned.

C 3

3 All

Psal. 50. 15.

Ioel 2. 12.

Iohn 16. 23.

Heb. 1. 6.

Psal. 147. 7.

Mat. 10. 13.

Psal. 34. 4.

Deut 6. 13. &

10. 20.

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Leuit. 19. 12.

Math. 5. 34.

Psal. 15. 3.

Iam. 5. 12.

Leuit. 20. 6.

Deut. 18. 10.

1 Sam. 28. 7.

Iere 14. 15.

Ephes. 5. 4.

Psal. 92. 1, 2, 3,

4, 5, 6.

Heb. 10. 25.

3 All forswearing, false swearing, light & common swearing: all foolish calling of God to witness, all rash vows.

4 All Enchantments, Witchcrafts, Sooth sayings, Divinations, Exorcisings, and other Magicall Superstitions, which are made by Wizards out of the Scripture for the most part.

5 All wiles, deceits, couzenages and lyes, broached vnder pretence of the Name and Word of God.

4. COMMANDEMENT.

Thou shalt keepe holy the Sabbath day.

Duties commanded are.

1 A religious worshipping of God in publike, in the great Congregation, which is nothing else but our doing of Service to God in Common Prayer and Thankf-

to the Sacrament.

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Thanksgiving in the Church.

2 An attentive hearing and meditating of Gods works, and his word preached.

Actes 13.41.
1 Cor. 14.26.

3 A frequent use of the blessed Sacraments.

1 Cor. 11.20.
Actes 20.7.

4 Deeds of piety to the maintenance of the Ministers of Christ, and Almesdeeds to the Poore.

1 Cor. 16.1.
Galat. 6.6.

5 Charitable offices to our Neighbours, in comforting the afflicted, visiting the sick, &c.

Titus 2. 10.
Rom. 2. 24.

6 A squaring of our owne liues and manners according to right Christianitie.

Sinnes forbidden are.

1 Absenting our selues wilfully from the Church, vpon Sundays and other Holydayes: or (being present) not to regard the Seruice that wee ought to tender there to God in publique; but to come onely to heare a Ser-

Psal 92.
Heb. 10. 25.

mon, which is but an *Inferiour* end of comming to Church vpon Holy dayes, wherein God doth rather *serue* vs, then wee *serue* God.

2 *Contemning* of the *Ministry* of the Word and Sacraments, or any kind of *Abuse* of the same.

3 *Neglecting* to heare or read the Scriptures, *intermission* of Prayers, deeds of pietie, Mercy, and Charity.

4 *Intermeddling* with common, prophane, and ordinary *affayres* on those dayes.

5 *Bibbings*, *feastings*, *Reuelings*, *Dancings*, and *Sportings*, to the *hinderance* of our deuotions, and seruice of God.

So much for the *first Table*. The *second Table* respects our *Neighbour*: and it conteineth fixe Commandements; wher-
of

of the *first*, commandeth vs to doe our *Neighbour all the good wee can* : the *other* charge vs to doe him *no manner of hurt*.

5. COMMANDEMENT.

Honour thy Father and thy Mother.

This Commandement teacheth the duties of *Superiours* to their *Inferiours* : and of all *Inferiours* to their *Superiors*.

The Duties of *Superiors* to their *Inferiors* are.

First, to embrace them with a *Fatherly* affection.

Secondly, as much, as in vs lyeth, to *provide* for their *maintenance* and *education*.

Thirdly, to *defend* them from wrong and violence.

Fourthly, to *instruct* them in the *fear* and *nurture* of the Lord.

Ephes. 6. 4.

Fifthly,

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Fiftly, to giue *good example* vnto them by our owne *religious* and *honest* carriage.

Sixtly, to *chastise* and *correct* them for their offences.

The *Duties* of *Inferiours* to *Superiours* are:

First, to shew all *filiall* loue vnto them.

Secondly, to *honour* them inwardly, in *Heart*, by a reuerent estimation of them; and *outwardly*, in *word* and *gesture*, by bowing to them, and speaking *submissely* and *humbly* to them.

Thirdly, to yeeld all *willing* obedience to their commands, *so long* as they are not *croffe* to Gods *Commandments*.

Fourthly, to *imitate* their vertuous life and religious conuersation.

Fiftly, in *word* and *deed* to expresse

expresse our *Thankfulnesse*
vnto them.

Sixtly to *winke* at their im-
perfections and to beare with
their infirmities.

The Sinns forbidden both
parties are :

First, want of naturall affe-
ction, and all impiety towards
any, to whom wee owe loue
and reuerence.

Secondly, Euery Neglect of
dutie, or an hypocriticall fay-
ning of the same.

Thirdly, Too much Indul-
gence, or ouer-fondnesse.

Fourthly, Contempt, Scorne,
Stubburnnes.

Fiftly, Ingratitude.

Sixtly, Too much rigour,
seueritie, roughnesse, or harsh-
nesse, of behauour.

Seuenthly, Lightnesse, Im-
modestie, Boasting.

6 COMMANDEMENT.

Thou shalt not kill.

The *Sinnes* heere forbidden are:

First, all manner of *hurt* or violence done to the *person* of our neighbour.

Secondly, *Anger*, *Hatred*, *Evill-will*, *Ranckor*, *desire of Revenge*.

Thirdly, *Waywardnesse*, *Inhumanity*, *Wrathfull looks*.

Fourthly, *Rayling*, *Ill words*, *Insulting*, *Prouocations* to anger.

Fiftly, *Treachery*, *Craeltie*.

The *Duties* commanded are:

First, *Humanitie*, and an *unfaigned* loue of our Neighbour.

Secondly, *Beneuolence*, or well-wishing to his person from

Exod. 21. 24.
Num. 25. 7.

Mat. 5. 22.
1 Ios. 3. 15.
Gal. 5. 20.
Rom 1. 29.
Phil. 2. 14. 16.
13. 5.
2 Cor. 12. 24.
Mat. 5. 22.
Rom. 1. 30.
Gal. 5. 15.
Rom 12. 14.

to the Sacrament.

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from a *compassionate* heart.

Thirdly, *Meeknesse*, and long suffering, patiently bearing and willingly forgiving iniuries.

Fourthly, *Affabilitie*, *Gentlenesse*, and all kind of *Courteous* behaviour.

7 COMMANDEMENT.

Thou shalt not commit Adulterie.

The *Sins* forbidden are:

First, all *Lustings* and *Longings* in the heart after the carnall company of our Neighbour.

Mat. 5.28.

Secondly, *Immodesty*, the wanton Eye, the *Whorish* forehead, *Mincing* gate, *Garish* attire.

1 Pet. 3.14.

Prou. 7.13.

Esay 3.

3 *Loue-songs*, *filthy* and *bawdy* talking.

Col. 3.2.

Ephe. 4.29

4 All manner of *uncleanesse*

Rom. 1.32.

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nesse, whether it be with a *single* person, or with a *married* person, and *how else soeuer*.

The *Duties* commanded,
are :

Ores, casta, legas,
ieiunes, otia vi-
tes:
Si sermare volcs
corpora casta
Deo.

1 *Chastity* of Body & mind,
whether it bee in the state of
Virginitie, *Marriage*, or *Wid-
dowhood*.

2 *Modesty*, adorning our
thoughts, *wordes*, *deeds*, *gesture*,
countenance, *attyre*, *gate*, *con-
uersation*.

3 *Moderation*, and *Tempe-
rance* in *meate*, *drinke*, *sleepe*,
&c.

8. COMMANDEMENT.

Thou shalt not Steale.

Sinnes forbidden are.

1 The *inward greedinesse* of
the heart, longing after *wealth*,
howsoeuer to be gotten; *Ana-
rice*, *coneting osher mens riches*.

2 All

to the Sacrament.

3 I

2 All *Fraude, guile, deceit, trickes, quirkes, all impostures* in bargaines, and contracts, and selling of counterfeited wares.

Leuit. 19. 11.
Amos 8. 5, 6.
Deut. 25.
1 Theff. 4. 5.

3 *Vsury, and Exiortion, or Oppression.*

Mich. 3. Ex. 22.
Pro. 22. Ezech. 18.

4 *Theft, Robbery, Sacriledge, Couzning of the Country or Common-weale, &c.*

Thom. 2. 2. q. 66.
Iob 24. 9.

5 *Idlenesse.*

Ezech. 16.

6 *Nigardise and Profusion.*

The Duties commanded are:

1 *Iustitia commutativa, Iust and vpright dealing, in getting, in buying, and selling.*

Prou. 5. 16.
Rom. 12. 13.

2 *Care to saue our Neighbour from Dammage: Diligence in doing the workes of our Calling.*

3 *Liberalitie.*

Hebr. 13.
1 Tim. 6. 17.

4 *Frugalitie.*

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9. COMMANDEMENT.

*Thou shalt not beare false wit-
nesse.*

Sinnes forbidden are.

1 All manner of *Lying*, and
false testimonies.

2 *Pratling, babling, scurri-
litie, slandering, defaming, and
backbiting.*

3 *Sinister suspicion, rash and
wrongful iudging of our neigh-
bour.*

Duties commanded are.

1 *Sincere and plaine meaning
and speaking.*

2 *Taciturnitie, grave speech,
and a Moderate vse of the
tongue.*

3 *Bearing of a Good Opi-
nion of our Neighbour, and
iudging all things to the best.*

10. Com-

Exod. 23. 3.

Psal. 101.

Iob 29.

Leuit. 19. 15.

1 Cor. 6. 1.

1 Cor. 5. 11.

Mat. 15. 19.

1 Cor. 13. 4.

Psal. 15. 3.

1 Pet. 3. 10.

Ioh. 4. 14.

10. COMMANDEMENT.

Thou shalt not couet.

The former Commandements doe forbid the *Thoughts* and *desires* of the heart, as well as the *outward Act and Practise*. For God is a *Spirit*, and therefore must bee worshipped in the *Spirit*. But the former Commandements did condemne *settled thought* to do mischief: But this condemneth euen the very first *inclination and motion* to sinne, though a man doe neuer consent, but smubb it in the beginning.

Rom. 7.7.

The neglect of doing what we are commanded, is a *Sin of Omission*.

The doing of that which we are forbidden, is a *Sin of Commission*.

If therefore wee shall examine

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mine the face of our Soules, by this *Looking glasse* of Gods law, we shall find it strangely *deformed* with spots and staynes: nay, much *defaced* with byles, vlcers, and wounds; which cannot chuse but worke in our hearts a great *griefe & sorrow*: especially, if wee consider *first* the *party against whom* euery sinne (which the *Law* chargeth vs withall) is either *immediatly* or *mediatly* committed: And *secondly*, if we shall duly consider what *punishment* wee make our selues lyable vnto by euery sin, whether it bee of *Commission*, or *omission*.

First, the *party dishonoured* and offended by our finnes is the *most mightie God*, who *made* our bodies and soules, to the end, that wee with them, might (not *dishonour* him by
breag-

breaking his law) but doe him
all seruice and honour. In him
wee must consider *these three*
things specially : first, his *Wif-*
dome and *Knowledge* : second-
ly, his *Iustice* : thirdly, his
Power.

1 His *Wisedome* is such, that
no *thing*, no *action*, or *cogitati-*
on that passeth from vs, is hid-
den from ie : *Thou spiest out all*
my wayes, saith *Iob*. And *Dauid*
saith, *Thou knowest all my*
thoughts long before they doe a-
rise.

Psal. 139.2.

2 His *Iustice* is so strickt and
seuere, that (without full satis-
faction) it will not suffer one
Sin to scape unpunished. The
wicked *Angels* sinned but once;
and yet for that one sinne, hee
hath reserued them in euerla-
sting chaines vnder darknesse, to
the iudgement of the great day.

Iude ver. 6.

3 His *Power* is infinite. The *King*, by his power, may for *Treason*, or other crimes cause a mans *body* to bee tortured, tormented, and destroyed: but *God* can cast *body* and *soule* into *hell fire*: and *all the Kings* on earth, and *Angels* in heaven are not able to fetch them backe againe. In the *very act* of thy sinne, he is of power to destroy both thy *body* and *soule* in a *moment*, and to *snatch thee away*, so that there shall be none to *deliuer thee*.

Psal 50. last.

Then in the *second place*, doe but consider what *punishment* we are to expect for euery sin; that is, *eternall death* and destruction of *body* and *soule* in *hell fire*. *The wages of Sin is death*: a *thousand* sinns, a *thousand* deaths. And surely (mee thinkes) wee cannot chuse but haue

Rom. 6. last.

to the Sacrament.

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haue *sorrow*. Sorrow of *Attrition* at the least, if not sorrow of *Contrition*. Sorrow of *attrition* is when we grieue for *feare* of punishment. Sorrow of *Contrition*, is when we grieue for *sinne*, as it is sin, that is, as it is a *dishonoring* of God: the latter is the *better sorrow* of the two. And yet the *sorrow of Attrition* is not to bee *discommended*, or refused; because it is a *meanes* to bring vs to the *true godly sorrow*, or sorrow of *Contrition*. Whereby we do sorrow for *nothing* so much; as for that *by our sinnes* wee haue *lost the fauor* of God, and comfort of his Spirit.

And this *godly sorrow*, will worke in vs *repentance*, not to bee *repented of*.

2 Cor. 7. 10.

Some men, in this case of *repentance*, are *much mistaken*:

D 3

For

For generally, the world imagineth, that *Repentance* is nothing else but a godly sorrow for sin, and a turning or conuering from Sin to God. But *S. Paul* had studied the case thoroughly, and He teacheth vs otherwise. *viZ.* That *Repentance* is a great deale different from godly sorrow: for godly sorrow (saith he) causeth *Repentance*: so that *Repentance* is an effect or fruite of godly sorrow; and godly sorrow is the cause of repentance: so that Sorrow and *Repentance* are not the same. For *Nihil est causa sui ipsius*. Nothing is cause of it selfe.

Secondly, some take it to be no more but *Conuersion*; that is, a leauing off to sinne, and a turning to God. But *Conuersion* is an *Antecedent* of *Repentance*.

tance, and Repentance is a consequent of Conversion, as the Prophet *Ieremie* teacheth. Surely, after that I conuerted, then I repented. So that Conversion goeth before Repentance, and Repentance followeth after Conversion.

Ierem. 31.19.

Saint *Paul* tells vs, that Repentance is another manner of matter; and consists of seven parts: An Inuentry whereof he deliuereth vnto vs: For, behold this godly sorrow, what great carefulnesse it hath wrought in you? yea, what Apologie, or defense? yea, what indignation? yea, what feare? yea, what earnest desire? yea, what emulation? yea, what reuenge, or punishment?

2 *Cor* 7.11.

These are the seven parts of the body of true Repentance; and according to these seven, we are

to examine our Consciences. For true repentance requireth the *whole man*; that is, the *understanding* part, the *Affections*, and the *Body*.

1 The *understanding* part must shew it selfe in *Carefulness*, and *Apologie*. 2 The *Affections* are to bee exercised in *Indignation*, *Feare*, *Desire*, and *Emulation*. 3. The *Body*, in *Reuenge*, or *Punishment*.

First then, to make our Repentance *sound*, it is required that wee bee *carefull* to auoyd sinnes to come, and to do with diligence, the works that God commands vs.

This is the first part of the Body of Repentance, and it pertaines to the *Superiour* part of the Soule, the *Vnderstanding*, and is a part of *Providence*.

2 The *second Act* of Repentance which belongeth to the *vnderstanding* part, is *Apolo-
logie*, or *Defence*. Where the *Apostles meaning* is not, that any man should make an *Apolo-
gie*, for his sins (for he that hideth or excuseth his sins shall not prosper, saith Solomon,) but that euery good Christian should be able to make a *inst Apolo-
gie* for the *Truth and Sincerity* of his godly sorrow for his finnes.

2 The *vpper part of the Soule* (1. the *vnderstanding*) is charged with those *two actions*. But the *lower part* of the Soule (in matter of repentance) is charged with *four Affections*, viz. 1. *Indignation*; 2. *Feare*; 3. *De-
fire*; 4. *Emulation*.

1 *Indignation*, hath respect to *Sinnes past*. 2. *Feare*, is in re-
gard

gard of *Sins to come*. 3. *Desire*, hath an Eye to *good things*. 4. *Emulation*, hath a reference to *good Persons*.

3 *Indignation* hath the first place; because it is an Affection of *Anger*, most properly belonging to Repentance. *Carefulnesse* is a part of *Providence*. But *Repentance*, properly, is a part of *Iustice vindicative*, and to *vindicative Iustice*, no affection so agreeable, as *Anger and Indignation*.

Wee are then to conceiue *Anger against our selues* for our sinnes; and *euery Anger* will not serue the turne: but it must be an *high kind of Anger, Indignation*. Now indignation presupposeth an *indignity* done. By our sinnes wee offer *indignity to God*, and to our *owne Soules*; and therefore we

we are to conceiue great indignation against our selues for committing *such indignities* against so good and so great a Maiestie.

4 The *fourth* part of our Repentance must bee an *holy Feare* (in regard of the *Time to come*) to fall into any sin.

5 The *fifth* is an *earnest Desire* to please God in all things, and to doe euery *good dutie* which he commandeth in his Law.

6 The *sixth* is an *holy emulation* of Gods persons : in striving to *match* them in graces and vertues ; and if it bee possible, to *ouer-match* them.

7 The *seuenth* thing required, is *Reuenge* or *Punishment* : which is the very *perfection* and complement of *Repentance* : without which
Reuenge,

*Reuenge, non agitur sed fingi-
tur pœnitentia*, our repentance
is no repentance, but *hypocrisie*.

The only way to *escape the
Iudgement* of God in another
world, is to *sit in iudgement a-
gainst our selues* in this world,
to *giue sentence* against our
selues for our offences: so
Saint Paul teacheth. *If wee
would iudge our selues we should
not bee iudged of the Lord*. But
after *iudging* of our selues, and
giuing sentence against our
selues, wee must streight pro-
ceed to *execution*, and *punish-
ing* of our selues for our sins:
for so we shall escape *Eternall
punishment* in another world.
For *Non erit gemina afflictio* as
the Prophet *Nahum* speaketh,
God will not *punish twise* for
the same offence. So that to
d *Indicare* we must necessarily
ioyne

1 Cor. II. 31.

d Wee must
ioyne Reuenge
of our selues,
with Iudging
of our selues.
1 Cor. II. 31.

ioyne *Vindicare*, and so take vengeance of our selues for our sinnes *here*, that we may escape the eternal vengeance of God in Hell-fire.

2 Cor. 7. 11.

Now the Fathers, *grounding themselves upon the Scriptures*, haue distinguished sins into *these three kinds*, viz. *Spirituell, Carnall, & worldly*. Sins of the *Soule*, Sinnes of the *Flesh*, Sinnes of the *World*. And there is in *Scripture* a seuerall punishment set downe, for euery *seuerall kinde* of these Sinnes.

1 The Soule hath two parts, *Superiour, and Inferiour*.

Superiour Sins pertaining to this, are *Pride, contempt of God, &c.*

2 Sins of the *Inferiour* Irascible part, are *wrath, desire of reuenge* for wrongs done.

3 Lust-

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2 Lustling after vanities.

The Soule, is a *fliting thing*, neuer at rest; but euer rouing abroad thorow a thousand *desires*: the way to *punish* it, is to call it *home*, and to force it to settle vpon some *vnpleasing* object: as to call to remembrance the yeeres of our life fore past in *Amaritudine anime*: to tye it, to thinke vpon *Death*, and *Iudgement*, & Hell, which will soone pull downe the pride of it. The *Irafcible part*, we must punish, by studying to be *quiet* and *patient*, to put vp wrongs, and be ready to forgiue. The *Lustling part* is to be punished, by setting our affections and *Desires* on good things, or things that are aboue.

2 Sinnes of the flesh, are, *Vncleannesse*, *Drunkennesse*, *Gluttony*, *ease*, *sleepe*, &c. For
these

Esay 38.

these, Saint Paul saith, *Castigo corpus, I beate downe my body,* and bring it in subiection. The *Body* desires to fare well in meats and drinckes: This wee must punish by *fasting*, either *à toto*; or if *that* we cannot do, yet *bà tanto*: If that our *health* will not permit that, yet to fast, *c à tali*, from *dainties*, and incentiues to sinne. The *Body* desireth *Ease*, to lye soft and richly, in beds of *Downe*, and *Iuory*. This wee must punish with *Dauid*, by *lying hard*, as vpon the bare ground, &c. The *Body* desireth *Sleepe in excessse*: This must bee punished with *watching*: or if wee bee not able to watch *all night*, yet as *Christ* saith to *Peter*, Wee must force our selues to watch *one houre* with *Christ*: and *that houre* is to be spent in ho-
ly

I Cor. 9. 25.

a From all sustenance, as *Dauid*.

2. Sam. 12. 17.

Exod. 10. 6.

b From such a quantitie, and but only *eustacie*. Acts 10. 13.

c From such kind of meates, as *Dan*. 10. 3.

I Sam. 12.

Mar. 26. 40.

Job 37.1.

ly *Meditations*, in *Prayer*, and *Denotion* to God. 2. The *Flesh* desireth to enioy a *beautifull* person: *This* must bee punished by making a *Couenant* with our eyes, *not to thinke up- on a woman.*

3 *Worldly Sinnes*, are *Con- tonnesse*, *Ambition*, *Thirst* after the *outward* commodi- ties of the *World*. And *these* must be punished by the *Purse*: First, by making *restitution* of whatsoeuer wee haue gotten *contrarie* to the law of God. Secondly, by being *bountifull* in deeds of *Piety*, to the *Priests* of God, and the *Ministers* of the *Gospell*. Thirdly, in be- ing *liberall* in deeds of *mercy* to the *poore* members of *Christ*.

Now because *euery one* is not of *Iudgment* to know the *right Quantum* of all these in-
gredients

gredients to repentance; how much hee must take of each: therefore hee is to resort to some *understanding Priest*; who is to prescribe *how much*, or *how little* will serue the turne; for so the people did in the *Old Testament*, and Saint Paul takes upon him to doe it in the *New*: for hee prescribes a *Sufficit* to the incestuous *Corinthian*.

2 Cor, 2. 6.

But here we are to take heed of a *Common error*, which possesseth the most men of *these times*: For many are perswaded, that *Repentance* may bee performed in a *moment of time*. But they are *grossely deceived*: for all *these* seuen forenamed duties cannot bee done in a moment, but require some *good space* of time. Therefore God saith, *Dedi illi tempus ad*

E

pæni-

Apoc. 2. 21.

Zachar. 7. 3.

Matth. 26. 75.

2. Peter 3. 9.

pœnitendum, I gaue her a space and time to repent in. And as there must bee a space to exercise the grace of Repentance in; so there must bee a certaine place assigned to it: for euery place is not fit for this exercise. And therefore the Prophet Zachary would haue vs to separate our selues from company, when we goe about to set our selues in the state of Repentance. And Saint Peter did put it in practise in his owne person; for he *went out* from company *first*, and *then* wept bitterly. And hee deliuereth the same in doctrine. The Lord *wou'd haue no man to perish*, but *would haue men* (*ἄνθρωποι*) *to separate themselves to repentance*.

I haue staid the longer vpon this point; because as there is *no saluation* without Repentance,

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tance; so there can be no *profitable* accessse to the Lords Table without it. But the Law is not onely a *Looking-glasse*, but also our *Schoolemaster* to bring vs to Christ, to the Gospell.

Galat. 3. 24.

Therefore I proceed now to the *Second matter*, concerning which wee are to make our Examination, and that is *Faith*, and it consisteth of two things; *Knowledge*, and *Application*.

Touching Knowledge; euery Communicant is bound to know three *generall poynts* of Christian Religion.

Knowledge.

These, (as also the *Summe* of all, which *Christians* are bound to beleue) are contained in the *Creed*; which consisteth of three generall parts. The first part whereof concerneth *God the Father*; the second, *God the*

E 2

Son;

Of Christ.

Sonne; the third, God the Holy Ghost.

The *Mainepart* of the Creed is that which concerneth *Iesus Christ*. Wherein I am taught to belecue *with my heart*, That *Iesus Christ* is *very God*, begotten of the *Father* from all eternitie, *before all worlds*; and the *same* Christ is *True Man*, borne of *Mary* the Virgine: This *God-man*, and *Man God*, is my *Lord*, who (when I was vtterly perished and damned) *redeemed* mee from *Death*, and from the *power of Sathan*; not with *Golde* or *Siluer*; but with his owne holy and *precious Blood*, and by his *undeserved Death & Passion*: that I might be *His owne*, and might liue in his *Kingdome*, and serue Him without *seruile feare*, in perpetuall holinesse, & righteousness
of

of life; euen as he *rose* from the *dead*, and now *liueth* and raig-
neth for euer. I beleeeue that
there is no *Saluation* but by
him onely; no *fruition* of God,
but *through him*. He purcha-
sed *Saluation* and *Redempti-*
on, not for me onely, but for the
whole world.

I Iohn 2. 2.

But the *Benefit* of *Redemp-*
tion is an *uniuersall benefit*, and
belongeth to *all Mankind*; yet
all mankind are not *partakers*
of it. *None* doe (*ordinarily*)
pertake of it, but such as haue
it passed vnto them *under*
Seale. The *Scales* which God
vseth to *apply vnto mee* in par-
ticular, that which Christ
wrought for *all the world* in
generall, are the *Two Sacra-*
ments: *Baptisme*, and the *Com-*
munion of Christes Body and
Blood. And *heere* comes in

Of the Sacra-
ment.

the *necessitie* of Faith, concerning the Sacraments : for *they* are *both* of them, *Sacramenta Fidei*, Sacraments of Faith : so called by the Fathers ; because the *Mysteries* in them contained, are *not* to be *inaged* by our *Senses*, nor *discussed* by *Reason*, but to bee *apprehended* and *receiued* by *Faith* onely.

In *Both* the Sacraments, there bee *two things* to be considered : there is an *earthly Thing* which we see and feele with our *outward Senses* ; and there is an *heauenly and spirituall thing or grace*, which wee cannot see, but by *Faith*. Both these *parts* are inseparably v-nited, and cannot be separated one from another. He that is *rightly fitted* for the receiuing of the Sacrament, doth *receiue both these parts together*, namely,

ly, the *earthly* with the *heavenly*, and the *heavenly* with the *earthly*, which are so *inseparably* conioyned by God (in a *Sacramental union*) that he that goeth about to separate them, must needs *run* himsele vpon a *curse*.

But as wee are *not* to *diuide* and disioyne one part from an other, so wee must take heed, that we doe *not confound* them one with another, but keepe them *distinct*. As for example. We know that *in the Person* of our Sauour Christ there are *two seuerall Natures*, viz. the *God-head*, and the *Man-hood*. The Nature of *Man*, is not the Nature of *God*; nor is the Nature of *God*, the Nature of *Man*. The *one* is not turned into the *other*; neither are they *blended* and *mingled* one Na-

ture with the other ; but both remaine *distinct* in the same person : yet are they so *indissolubly vnited* (by *personall vnion*) that *Death* was not able to funder or separate them. For howsoeuer (*at the death of Christ*) his *Soule* was separated from his *Body*, and his *Bodie* fundered from his *Soule* ; yet euen *when hee lay in the graue*, both the parts of his Humane Nature, *Body* and *Soule*, were as *neerely vnited* to his *Godhead*, as they were at his *Birth*, or *are now* in heauen.

So (to reſtraine my ſpeech to the Communion) There are *two distinct* and ſeueral things in the Sacrament, an *Earthly* ; as Bread and Wine : and an *Heauenly* ; ſc. the Body and Blood of Chriſt. The *Body* of Chriſt is not turned into the

the *Bread*, neither is *Bread* turned into the body of Christ. Nor is the *one* blended or mingled with *the other*; but *both* remaine *distinct* in the *same* Sacrament: yet (though they be in themselves distinct) they are so inseparably conioyned together (*by Sacramentall and mysticall union*) that hee that doth receiue *the one* rightly, doth also necessarily receiue *the other*.

And as by vertue of the *Personall union* of the two natures in Christ, it commeth to passe that there is a *Communication* of properties; by reason whereof that which *properly* belongs to *one* Nature, is attributed to *the other*; as God is said to bee *Borne*, and to dye: and the *Son of Man* is said to bee in *Heauen*, when he was on *Earth*. God is
(by

John 3. 13.

(by reason hereof) said to bee *Man*; and *Man* to be *God*, and that *really*, and *truly*.

So, by *vertue* of the *Sacramentall union*, that is betwixt the *hallowed Bread*, and the *Body* of Christ in the *Sacrament*: the *Bread* is truly called the *Body* of Christ, and the *Body* of Christ the *Bread*.

The *Fruite* of this *Sacrament*, is the *participation* of the *Body* and *Blood* of Christ. There is *no one sentence*, of holy *Scripture* which saith that wee cannot, by this *Sacrament*, bee made partakers of Christ his *Body* and *Blood*, except *they* be first *materially* contained in the *consecrated Elements* of *Bread* and *Wine*; or the *Bread* and *Wine* be *substantially* changed, the one into the *Body*, the other into the *Blood* of Christ.

This

This is my body, This is my Blood; are words of *Promise*: we doe *belecue* that God is *faithfull* and *true* of his word, and doth performe what hee doth promise; Albeit we doe not vnderstand the *manner how*: nor dare *prescribe* vn- to him the manner, *which way* he shall make it *his Body* to vs, either by *Transubstantiating* or *Consubstantiating* it, or else we *will not belecue him*.

Still remember, that it is a *Sacrament of Faith*, and *Faith* hath relation to a *word of promise*. The *word* of promise is: *this is my Body*. *This word* I belecue to be *true*, because God spake it, who cannot *possibly lye*. *This promise* I know certainly that God will *performe*, (in *making it his Body to mee*) because God is *faithfull* in pro-

performing his promise. I confesse I doe not know *which way*, or *after what manner* hee will, or doth performe it : because *he hath not shewed me*.

If I knew the *manner how* God did makeit his Body, then the Sacrament were to me as matter *rather of Reason and Knowledge*, then a *Mysterie of Faith* and belicfe : I beleeue that Christ was conceived in *the wombe of Mary*, a *pure Virgin*, which neuer knew Man : but if you aske me *the manner how* ? I confesse, I *know not*: and if I *knew the manner how*; then *that Article of Christes Conception*, were to mee rather a matter of *Knowledge*, then an *Article of Faith*.

Moreouer, seeing these wordes (This is my Body) are
words

to the Sacrament.

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words of Promise: and seeing that both *Protestants*, and *Lutherans*, and *Papistes* doe all agree, that by the *Sacrament*, Christ doth really and truly performe in vs his promise; what doth it profit vs to know whether he doth it by *Consubstantiation*, or *Transubstantiation*, or some other way, best knowne to himselfe? which is a thing which can no wayes either further vs, or hinder vs, howsoever it stand.

Therefore I aduise you to follow the counsell of a most iudicious, and excellent Deuine, Master *Hooker*, who wil- leth you to take that wherein all sides (both *Protestants*, and *Papistes*, and *Lutherans*) doe agree and consent: and then consider by it selfe, what cause there is, why the rest in question should

Eccl. Polit.
Lib. 5.

should not rather be *reiected* as superfluous, then *urged* as necessary. It is on *all sides* confessed.

First, that the Sacrament is a *True* and *Reall participation* of Christ, who thereby imparteth not onely *Totum sui*, but *Totum se*, *Himselfe wholly*, euen his whole entire person, as a *Mysticall head* vnto euery *Soule* that receiueh him: and that euery *such Receiner* doth *incorporate* or vnite himselfe to Christ, as a *Mysticall member* of him: yea, and as a *fellow member* of all true Christian Soules *liuing* on earth, or *triumphing* in heauen.

Secondly, it is also agreed on; That to whom the *Person of Christ* is thus communicated, *to them* he giueh (by the same Sacrament) *his holy Spirit*,

rit, to sanctifie *them*, as it sanctifieth *him* which is their head.

Thirdly, it is likewise confess; that what *Merit, Force, Vertue* or *Efficacie*, there is in the *Sanctified Body and Blood* of Christ, we doe *freely, fully,* and *wholly* receiue it by *this Sacrament.*

Fourthly, all sides say, that the effect thereof *in vs*, is a real *Transmutation* of our Soules from *sinne* to *righteousnesse*; from *Death* and corruption, to *Immortalitie* and *Life.*

Fiftly, all sides confesse, that because the Sacrament (I meane the *Bread* and *Wine*) being, of *it selfe*, but a corruptible and *Earthly Creature*, must needs be thought an *unlikely instrument*, to worke so *admirable effects* in Man; wee there-

therefore are to *rest* our selues vpon *Gods Omnipotencie*, vpon the strength of his glorious and vnresistable power, who *is able* and *will* bring to passe, that the *Bread* and the *Cuppe* which he giueth vs, shalbe *really and truly* that thing which he *promiseth*.

This is agreed on *all sides*; and *this is* as much as is *necessary* to be knowne and beleeued touching our *receiuing of Christ*, in the Sacrament, to the comfort of our Soules.

The second *thing* to be considered in *Faith*, is *Application*. Therefore euery Communicant must not onely *know*, but *apply* that in *particular* to himselfe, which hee *beleeueth* in *generall*: as that *Christes Body* was crucified *for him*, and his *Bloud* shed *for him*.
Saint

Saint Paul teacheth it by his
owne example, I line, saith hee,
by the faith of the Sonne of God,
who hath loued mee, and hath
giuen himselfe for me. And this
Application cannot bee better
performed, then in Eating this
Bread, and drinking this Cup :
 for so often as we eate this
 Bread, and drinke this Cup we
 doe Commemorate the Lordes
 Death. Euery Communion is as
 it were, a new Crucifixion of
 Christ. Christ was crucified
 at Hierusalem: but Saint Paul
 tels the Galatians, that hee was
 crucified among them. Not that
 hee suffered death in Galatia;
 but because of the Communion:
 which is a Commemoration
 and Representation of the Death
 and Passion of Christ.

Galat. 2. 20.

1. Cor. 11. 26.

Gal. 3. 1.

Therefore when I kneele at
 the Lords Table (to the ende

F

that

that I more effectually apply
Christ to mine owne Soule) I
am to see my selfe as it were at
the very *foot of Christ his crosse*,
and to consider *Him* hanging
there, enduring the vnkknown
wrath and curse of God, and
shedding his most precious
blood *for me, and for my sinnes*.
That I was the cause, why *Hee*
was *wounded*, rent, torne, and
most shamefully vsed; That
my sinnes murdered the glori-
ous and innocent *Sonne of God*;
that he suffered *nothing for his*
owne sake, but all for *mine*: that
he sustained his *Fathers wrath*,
to turne that wrath *away from*
me; and to make *God and mee*
friends: that hee was content
to be made a *Curse to saue me*
from the curse, and make mee
blest: that he suffered *shame*,
to *saue mee* from shame, and
crowne

to the Sacrament.

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crowne mee with glorie, &c.

And *there* (at the Communion Table) am I *so* to collect and *gather up* my stragling thoughts, that (*shutting out* of my minde all other cogitations) I am *so* to settle my selfe, as if *Noue* were there present, but *God the Father*, and *God the Sonne*, and *I my selfe*. *God the Father*, who is the *person offended*: *I*, who am the *offendor*; and *Christ*, who hangs on the *Crosse*, as my *Pawne* and *Suretie*, to pay my *Debt*; suffering *all that* which is due *unto mee*.

And if I aske the reason, why *God* gaue his *Sonneto* doe and suffer *all this* for my sake, or why the *Son* of *God* would suffer it? I shall finde *noue*, but the great & *infinite loue* to *me*, who deserued no loue at all;

Iohn 3.16.

but rather *all hatred and vengeance* from them.

It was in God his incomprehensible loue, that caused him to *giue his Sonne to mee, and for mee.* God so loued the world, that he gaue his onely begotten Sonne, &c. This loue of Gods, is a *Sic* without any *Sicut*; beyond all comparifon: nothing that euer was, or shall bee, may stand in comparifon with it. God so loued the world, that he gaue his onely begotten Sonne. It is as much (saith Saint *Augustine*) as if some *mightie Monarch*, who had but *one* onely Sonne, should haue in his Kingdome a miserable *poore Subiect*, fallen into a desperate disease, that were *not curable* by any meanes in the world, but by *washing himselfe in a Bath made of the bloud* of

of the young Prince : And the King should so farr tender the health of that *poore Snake*, that (hauing but *one Sonne*, and him the *Hope* of his posteritie, and *Heire* of his Kingdome) hee should cause *all his* veynes to bee opened, and all *his blood*, euen to the very *last drop*, to be emptied out of his *Sons body*, to the losse of his life; and all this, *to saue the life of a meane fellow*, of no parts, or deserts at all. *Such* (saith Saint *Augustine*) *was the loue* of our heauenly Father *towards mee*, the meanest of his subiects; hee gaue the *life* and *blood* of his onely *deare Sonne*, to cure and heale *mee* a miserable *wretch*, that otherwise had neuer been cured.

A fine and elegant *Comparison* it is; but yet it commeth

2 Sam. 18.3.

short of Gods loue. For the life of a *Prince*, (though it bee of a very *high price*, in so much that the people say to *David*, *Thou art worth ten thousand of us;*) yet the *life of the Sonne of God*, is more worth then the liues of a thousand millions of *Princes*. Besides, the poorest *man*, nay the poorest *gnat*, in regard of the *greatest Prince* on the earth, is not so meane & *poore*; as the *greatest Prince* that euer was, is in comparison of Gods onely begotten Sonne. So that *no loue* may bee compared to *this loue* of God, in giuing his Sonne for *mee*: except it be *the loue of the Son* who gaue *himselfe* for me, and to me.

God so loued *mee*, that in respect of *mee*, hee seemed not to loue his Sonne: the Sonne

to the Sacrament.

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jo loved *mee*, that in respect of *mee*, he seemed *not to loue himselfe*, but gaue away his *owne life* to saue *my life*.

His death *to me*, is the death of mine *High Priest*; by it I am restored to my *forfeited inheritance in the heavenly Canaan*. His *life and blood* to me, is the life and blood of the *Pelican* in the wilderness; who diggeth her *owne breast*, and sheddeth her blood vpon her yong that are stung *with Serpents*, to restore them to their *health*, though it bee with losse both of her *blood & life*. His blood is *to mee*, not onely the *blood of Remission* of sinnes, in *forgiving*; but *ingiuing* vnto me, that which I could neuer haue purchased; it is *Sanguis Testamenti*, the Blood of the Testament; whereby Christ (as in

F 4 his

Numb. 35. 28.

Psal. 102.

his Will and Testament) doeth giue and bequeath vnto me a *Legacie* of Heauen. *His blood* is the blood of *Gods owne Son*, the *Heire* of all things in heauen and earth. I doe eate *his flesh*, and *drinke his blood*, and by that am made (hauing the *Blood royall* within me) one of the *blood royall*, and *Sonne* and *Heire* of God, and ioynt-heire with Iesus Christ.

Beneficium postulat officium:
 Euery benefit doth challenge a dutie at mine hands. And *what* shall I render to the Lord for *all these his* benefits? Surely, saith *David*, *I will take the Cup of saluation*, and call vpon the name of the Lord; that is, giue him thanks & praise, saying, *O my God, thou art good and true! O my soule, thou art blessed and happy!* And for this cause,

cause, this Sacrament of the Communion is called *Eucharistia*: because it is a *Praise* and *Thankesgiuing* to God, for the vnſpeakeable benefites which we receiue at his hands, *in* and *by* the Sacrament.

But wee must not giue him thanks & praise with *the mouth on'y*; but to shew that our *hearts* are truly thankfull vnto him, we must study and endeaour to render *loue for loue*: for *that is all* that hee requires at our hands; *Loue*.

It is recorded by *Xenophon*, that that potent and puissant King of the *Persians*, *Cyrus* (ha- uing taken *Tygranes*, King of the *Armenians* captiue in war, and led him and his *Queen* pri- soners to his owne Court) did vpon a day bid them to his *own Table*; and in a *sport* and merri- ment

Lib. 13. Poet. Cyr.

ment, asked of Tygranes, *How much he would bestow to ransom his Queen?* He presently made answer, *If I had that kingdome which thou hast wonne from mee by the Sword, I would willingly part with that to redeeme her; and, if that were not enough, I would spend my life, and powre out my blood for her.* Cyrus, being strangely taken with the consideration of such excessive measure of coniugal loue, yeained in compassion toward them, and restored them not onely to their *libertie*, but also to their *kingdome*. When Tygranes was at home in his own Court, hee thus bespake his wife the Queene: *Lady, what doe you thinke of King Cyrus? Is not he a most vnmatchable & Heroicall King? Is not hee onely worthy to weare the stile and title of*

of a King? The wise Ladie presently made answer: *Sir, I wot not what you say; neither can I remember what King Cyrus did say or doe, whereby I might take notice of his wisdome and prudence: for all the while that I (with your selfe) remained a captiue in Persia, I neuer cast mine eyes vpon any one, but vpon him that was resolved to set mee at liberty, with the losse and expense of his owne blood.*

Behold here, a Lesson taught you frō this vertuous *Queene*: She acknowledged her selfe to be *indebted* to her husband *Tygranes*, for that he was purposed to spend his owne blood for her ransome, that (for the vehemency of loue and affection towards him) shee could not endure to look vpon any other in all the Court of Persia, no, not vpon

vpon King Cyrus himselfe.

How much then (dear Christians) are you indebted to your King and Spouse, seeing that he hath not only purposed to redeeme & ransom you with his owne dearest blood; but hath powred it forth indeed, euen vnto the last drop, hauing for your sake, suffered so much shame, so many sorrowes, so many torments, to free & ransom you from a most cruell thraldome, not of the Persian, but of Sathan; & restored you to the free possession, and iust right of a Celestiall kingdom? Can you then look vpon any, can you find in your hearts to bestow one thought vpon any in the whole court of this world, saue onely vpon your crucified Lord & Sauour Iesus Christ? Cast all your thoughts, & all your

to the Sacrament.

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your looks, *all* your loue vpon him; *Videte & palpate, gustate, & videte*: behold him & feele him, tast and consider him: recognize his *loue to you*, and returne *h m* loue againe; for if any man loue not the Lord Iesus, let him be *Anathema Maran-atha*.

1. Cor. 16. 22.

Now *this* our *Loue* cannot better be expressed, then by a *ioyful acknowledgement* of those *wonderfull benefits* which wee receiue from Christ, when we do *worthily* Commnicate: and a *dutifull obedience* to his commandements. The *later hereof*, is (in part) touched before: therefore I will in a word or two, touch vpon *the former*, which is the spiritual and corporal ioy, wherwith we should bee filled at the time of our Receiuing.

Iohn 14. ver.
15. 21. 24.

For the time of Receiuing is
not

A Preparation

A Holy Ban-
quet.

Philip. 4. 4.

not a time of *moody* and *melan-
choly* passion, but a time of
mirth and *ioy* in the Lord. It is
Sacrum conuiuium; At a *banquet*
men ought to bee *very merry*.
Our dutie then it is to *Reioyce*;
only we are to take heed, that
we do not reioice in *sin*, which
is *against* the Lord: but *Reioyce*
in the Lord. *Reioyce in the Lord*
alwaies; and againe I say *Reioyce*.
The *Holy ghost* by the *Apostle*
doth not only *permit* and giue
leau to vs to make merry and
reioyce, but doth *also exhort* vs
vnto it. And not *only* to *reioyce*,
but to *reioyce againe*. He would
haue our hearts *ranished* with a
double ioy. One for the *Soule*,
and another for the *Body*; but
both in the Lord. So that, not
only our *Soules* should be *ioyfull*
in the Lord, & *reioyce in his sal-
uation*, but also our *very Bones*
should

to the Sacrament.

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should say, *Lord, who is like vn-to thee?* So that the *bones which God hath broken may reioyce.*

Psal. 51. 3.

Psal. 35. 9. 10.

And certainly we haue great reason to reioyce in God for his goodnesse to vs. For at the Communion (by the *hands of his Minister*) he doth passe vn-to you *under Seale*, his owne *body and bloud*; nay, his *Wholselfe*, and whatsoeuer *benefit* he wrought for mans saluation: as the *Remission* and pardon of all your sinnes; the *Redemption* and deliuerance of all your soules and bodies *from eternall punishment* in Hell; *Perfect Friendship*, and *Reconciliation* with God; and an *undoubted right* and title to the kingdom of Heauen, with all the *ioyes* and blessednesse thereof.

I You would reioyce and be glad at the heart, if (being indebted

Math. 18. 24.

debted but a matter of *twenty*,
 or *an hundred thousand pounds*,
 (and not knowing which way
 to pay it, or any *farthing* of it)
 you could find *one* so kind, and
bountifull, as would pay it all
 for you : and not aske one far-
 thing *backe*, but only your *true*
Loue, and *heartly Thankfulnesse*.
 Beloued, *wee* are all in debt.
 Our sinnes are *Debts* to God:
 and they are of so *high a na-*
ture, that all the *thousands* and
 millions in the world are not
 able to satisfie God for *one of*
them; and euery one of *vs* are
 in for *millions* of thousands
 Christ comes, and brings a
Quietus est, discharging vs
 freely of *euery one* of those
 debts, and passeth it vnder seale
 in the Sacrament; and haue we
 not *farre greater* cause to re-
 ioyce for this, then for the o-
ther?

to the Sacrament.

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1 Cor. 11, 25.

ther? For his blood, is the bloud of Remission of sinnes.

2. If any of you had offended *the Law* in any heinous manner, and for that (being *legally* adiudged to death) had the *Halter* about his *neck*, vpon the *Gallowes*, being ready to be *turned off* the Ladder; would it not glad his heart, to see one come from *the King*, with his *Pardon* vnder *Seale*, procured by the *Prince* to acquit him from death? Verily *all of vs* (besides the *actual* breaches of Gods Law committed by our selues) were *non prius nati, quàm damnati*, as Saint Bernard saith; No sooner borne, then condemned, & vnder the Sentence of death. The *halter* was about our necks, and we ready to bee *turned off* the Ladder; there was but a *puffe* of ayre, a

G

small!

finall blast of *breath* in our nostrils, betwixt *vs* and *Hell-fire*, betwixt our temporary life, and endles tormenting death. The Minister comes to *vs* (at the Sacrament) with a *Pardon* from the *King of Heauen*, procured by the death of the *Prince of our Salvation*, Iesus Christ, sealed with his precious blood: and haue not we iust *cause*, thinke you, to reioyce for our deliuerance from *Hell*, then the *Malefactor* hath for his deliuerance from *Tyburne*?

3 If our Soueraigne Lord the King were iustly fallen into hatred and *enmity* against any of *vs*, and should *bend himselfe* and the *strength of all his Subiects*, to bee reuenged on *Him* for his rebellions; what a pitifull taking would that party be in: how glad would he be
of

of any that would procure, and could assure him of the *Kings* favour, and perfect reconciliation vnto him? And were not all of vs by *Nature*, *Fily ira*? and by daily multiplication of rebellions against God, *professed enemies* to God, and God enemy to vs? Our Sauour by his death, wrought our *Peace* and *atonement*, our perfect reconciliation with God. *When we were enemies, wee were reconciled to God by the death of his Sonne.* And, to assure our soules of this our peace and reconciliation with God, Christ by his Minister, *in the Sacrament* of his Body and Blood, doth *pass* it *under Scale* to euery particular worthy Communicant.

Ephes. 2. 5.

Rom. 5. 10.

4. If, being not borne to any foot of land, his *Majestie*

G 2

should

should bestow vpon any of you a whole *Shire* to be yours for euer ; I know *that person* would thinke himselfe an *happie man*. But behold, the *King of Heauen* doeth assure euery *worthy Communicant*, not of a *Shire*, but of a most *spacious, ample, and glorious Kingdome*, to bee possessed and enioyed, not for the *Euer of Time* in this life, but for the *Euer and Euer of eternitie* : And haue wee not good cause to bee merry and ioyfull then ? God is *True and faithfull of his word and promise* : and wee knowe that Hee by the Sacrament doth make *euery true penitent Beleener* as sure of his eternall Kingdome ; as *any Prince* (if hee suruiue) can bee *sure* to inherite his Fathers *Crowne*. For by it , wee are all made *Heires* of

to the Sacrament.

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of God, and Ioynt-heires with Iesus Christ, who is the Heire of all the world.

Rom. 8. 17.
Heb. 1. 2.

So that, as I said, wee haue all iust cause of mirth and ioy: and would to God, we could all bee so *truely merry and ioyfull* as wee should bee, *both in Body, and in Soule*; that *not onely* our Soules *may bee ioyfull in the Lord, and reioyce in his saluation*; but that *all our Bones may say, Lord, who is like vnto thee?* Let vs therefore, whensoever we receiue this Sacrament, bee merry *a Gods Name*: Let vs *leape, reioyce, and exult* for our Redemption and Salvation wrought by Christ: but let vs not reioyce in *Surfetting and Drunkenesse, nor in Chambering and wantonnesse, nor in painted Pride & haughtinesse*. For this is not to re-

Psal. 35. 9. 10.

G 3

ioyce

A Preparation

ioyce *in the Lord*, but against *the Lord*; this is not to bee merry *in Gods Name*, but *in the Devils name*.

And for all these benefites whereby both our Bodies and Soules may *thus instantly* be raiſhed with Ioy, the Lord our God exacteth *no great matter* at our hands, but that which wee may pay without any *Trouble or Damage* to our ſelues; and that is (as I ſayd before) our Loue to God *for his owne ſake*, Loue to our Neighbours, *for Gods ſake*. wee are to wiſh euery *of them* all good, and to performe it vnto them to the vttermoſt of our power: *helping them* in their neceſſities, and *forgiuing them* the wrongs they haue done vs, *Euen as God for Chriſt his ſake forgane vs.*

For

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to the Sacrament.

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For *they* are all flesh of *Christ*
his flesh, and bone of *Christ*
his bone: and *whatsoever* wee
doe to any of these, (because
they are the mysticall mem-
bers of *Jesus Christ*) whe-
ther it bee good or bad,
Christ accounts as
done to him-
selfe.

Ephes. 5.

Math. 23. 45.

F I N I S.

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8

Mr. James B. ...

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1-5
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